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Yale Divinity Quarterly

Vol. XII JANUARY, 1916 No. 3

# A CONGREGATIONAL CHURCH.

## An Adventure in Co-operation.*

Rev. W. L. Sperry, Central Church, Boston.

### Our Major Contemporary Problem.

The Great War has already become the dominant fact in our world and it dominates not only the present but the future. As all the political and economic problems of the next generation must center about the readjustment which the War will demand, so the moral and religious problems of the immediate future are already predetermined by the War.

The War has made one wide, deep rift in society. It has divided men into two groups: those who believe that competition is the natural and inevitable and righteous law of human life and those who believe that co-operation is the needed and saving gospel for mankind. Any candid survey of contemporary facts must convince us that most of our modern civilization rests on the premise of competition, and any equally candid survey of the teaching of Jesus must convince us that the Kingdom of Heaven is to be a co-operative society. This discrepancy constitutes for us the major practical religious difficulty of the present hour.

The War has seen the ethic of competition coming into clear self-consciousness and carried to its logical conclusion. The "Prussian" is the advocate in the modern world of this point of view. On the whole, he has not obscured the moral problems of

*This paper was originally delivered as an informal lecture before the Class in Pastoral Problems on December 6, 1915. It makes no pretence to literary finality, but is simply reproduced from rough notes used at that time, in accordance with the suggestion of the Editors.

the day, he has clarified them. Because he has had the courage of his terrible conviction he has shown us whither the logic of competition leads, and much as we loathe his policy we cannot but admire his consistency.

For what is "Prussia"? It is not, after all, a place on the map; it is a point of view; it is an attitude of the soul; it is a disposition of the spirit; it is a way of life; it is not something that is far away from us, but something that is nigh us in our own hearts. The Over-Lords of Germany are not the only representatives of Prussianism. Its advocates are all around us here in America, struggling for their "place in the sun," concentrated upon the selfish business of getting on, fighting their way on and up. Prussianism can work with a payroll as well as with a machine gun and is as atrocious on Wall Street as it is in Belgium. For the man of sensitive conscience, therefore, "Prussianism" is that spirit of pitiless competition even unto the death which he sees all about him in his immediate environment, and within his own soul, against which, as a representative of Jesus, he fights. The real problem with which as Christian ministers we are now confronted is this: whether in a world in which cruel competition is the general fact we can vindicate a religion which conceives of human relationships in the spirit and manner of co-operation? I take it that the ordinary Congregational Church is an opportunity to vindicate this latter spirit and by the moods and manner of its life to suggest to the community that "The Way" of Christ is better than the world's way. I propose, therefore, to address myself to this thesis and to offer a few homely suggestions as to the practical outworking of a co-operative ethic in the life of the Church.

## I. The Interior Organization of the Church.

1. A Congregational Church is nominally a democracy but practically, like every other democracy, it falls short of its ideals. The first fact to which a man finds his attention called when he enters upon a ministry may well be the presence of some "invisible government" within the Church. He will be told that this invisible government has its sanction in the hereditary rights of old families in the parish, in the executive ability of certain administrative officers, or in the financial power of wealthy people. In

the face of the democratic theory this undemocratic fact will be tacitly acknowledged and tacitly accepted. This may well be the first problem with which a man is confronted in a new parish. How is he to deal with it? There are three possible reactions to this situation. Unless he is scrupulous, a minister may find himself acquiescing in the power of this invisible government. But if he is a man of democratic ideals and Christian convictions, such a situation becomes finally impossible, for no minister in our free American Congregationalism can be content to function merely as the private chaplain of some autocratic circle. Or, a man may openly oppose the invisible government; but this course is equally unsatisfactory, for, even though it gives opportunity for moral courage, it misses the heart of the situation; for what the minister is opposing is not an individual but a system. There is, I think, only one practicable solution of this problem: the minister should flatly refuse to recognize the existence of any invisible government; he should simply go about his work as though there were no subterranean influences. He should take his stand squarely on the democratic polity of Congregationalism and express the greatest surprise that any Congregationalist should propose to vest the powers of the Church in any other body. He may be conscious of dissatisfaction with his position, but this dissatisfaction will probably not make itself vocal because it dare not face the light.

2. It is recorded of the members of the early Church that they had all things in common. "Owning things in common," says Walter Lippmann, "is one of the most educating experiences in life." We are probably a long way off from any communism in secular life, but so far as the privileges of the Church are concerned we ought never to lose sight of this ideal. We ought to cling to the Apostolic theory that as Church members we enjoy a community of interests and privileges. In so far forth our Churches ought to be in their texture not the counterparts but the correctives of the world. The stranger coming into our Church on Sunday morning ought to feel that he has entered a community for which the caste systems of the outer world have no meaning. He ought to feel that he is in a society which does not recognize the existence of any "special privilege" based upon money or social prominence.

For example: there is the homely matter of seating the congregation. The rough-and-ready method of pew rentals on a graded scale may effect a kind of natural selection which seats people according to their bank balances, but this system really has nothing to do with the spirit of the gospel. A congregation in a Christian Church ought not to be a replica of an audience at a theater or a concert. That "God's poor" should be banished to the galleries and fringes of His house, while the children of this world sit in the best pews, is all wrong.

So in the matter of dividing the duties of Church membership in committee work. A minister ought to go out of his way to appoint to committees of importance representatives of all the groups of his parish; and even at the sacrifice of efficiency he ought to create an atmosphere of common privilege throughout the parish.

3. And the mention of the word efficiency suggests another idolatry which is insidious and widespread to-day. The great indictment against contemporary democracy is its inefficiency. This is, therefore, an indictment of Congregationalism, and yet as the loyal American still clings to democracy despite its drawbacks, so the loyal Congregationalist ought to cling to our traditional polity.

In the interests of efficiency there is plainly visible to-day in our Congregational Churches a tendency to conceive of the minister as the efficiency expert in religion whose word is law. It is very easy for the minister to arrogate to himself the right of making most of the important decisions affecting the policy, if not the faith of his Church; and if he resists this temptation personally he finds it difficult to avoid centering the responsibility for important decisions in his prudential committee. The prudential committee of a Congregational Church ought to be the ways and means committee, the board of strategy, but it ought not to be an oligarchy.

In the administration of church business the minister ought to center on the church meeting. Whether or not the old New England town meeting is a valid political ideal for modern times may be an open question, but until our Congregational polity is revolutionized we stand committed to the town meeting theory of church government. We are still engaged in the ambitious quest

for a real democracy and, as against churches of other orders, our Congregationalism must stand or fall by its fidelity to this principle. Therefore, the minister ought to insist that all important decisions affecting the life of his Church be made in church meeting. Advance notice should be given of all but the most routine matters of business. When an important item of business is before the meeting the minister should insist that the matter be thoroughly thrashed out; he should avoid any suspicion of wishing to railroad a policy through the meeting and should covet for the business of his church the comment of the apostle upon the life of the early Church: "This thing was not done in a corner." Then, when the Church has expressed itself, he should make the Church abide by its decisions. He should not allow his parish to be continually looking back to reconsider its previous decisions. For better or for worse the Church should be made to feel its responsibility and to abide by its own acts as a democracy.

4. In view of the present, dire need for men and women who shall vindicate in their lives the ethic of Jesus, the minister in seeking helpers in the parish ought to look primarily for "saintliness." By "saintliness" I do not mean the conventional piety of an older age, but that moral quality which William James has so admirably described as the peculiar content of the true Christian character.

The center of battle has shifted with the war. Yesterday it was the critical problems which troubled us and it was liberal scholarship which we needed to effect their solution; but to-morrow it will be the Christian ethic which will perplex us and we need saints to vindicate it in their lives. We need men and women who shall persuade the world that the "Way of Jesus" is not merely ideal but is actually practicable. W. H. Garrod of Oxford, in a now famous essay published in the *Hibbert Journal* some ten years ago, says that every modern man is the product of three strains of heredity—he is "a Christian and a Greek and a Goth." In the questions of Biblical criticism the Greeks have had their innings. In the militaristic idealism of the present moment the Goth is having his innings. The Christian has yet to claim the field. But the victory which will overcome the world is just this saintliness for which our time cries out so bitterly.

Now, in choosing, for example, a Sunday School superintend-

ent, the minister may be tempted to select a man who is predominantly a "Greek" or a "Goth." The Greek will have fine scholarly qualities and will appeal to intellectual persons; and, on the other hand, the obvious Gothic virtues of the aggressive self-made man are supposed to be a healthy stimulus to youth. Of the "saint" it is sometimes true that "there is no beauty that we should desire him"; but nevertheless, if real Christianity is to be vindicated, he must be its vindicator. It may be perfectly possible to build up an organization in the Church, like a Sunday School, on the Greek basis of scholarship or on the Gothic basis of success, but such an institution will really contribute little or nothing to the solution of the graver religious problems of the immediate future simply because it will have missed that saintlines which is the ethical distinction of Christianity.

## II. Fellowship With Other Churches.

Nominally, all Protestant Churches, with few negligible exceptions, are committed to the church unity movement. Open denominational rivalry is very largely a matter of ancient history. But as a matter of fact, the church unity movement has spent its first flush of vigor and we seem to have settled down not into church unity but into the federation of churches. There is no immediate prospect of any general working union of all Protestant churches. It is a fair question whether such unity is desirable. Occasionally two or three local churches do achieve a happy union, but the denominations as a whole still retain their distinctive self-consciousness.

And over against the nominal federation of churches, which is a more or less accepted ideal in every community of any size, there is this other fact, that practically every parish is candidly out to hold and increase "its place in the sun." We may not be conscious of it, but we habitually think and plan in the competitive spirit as we try to define our relationship to other parishes around us. We are competing not merely with the churches of other denominations, but we may be competing quite as often with churches of our own denomination. It is very difficult to cast off our heritage of individualism.

But, if we are right in saying that a candid and uncontrolled competition has become a spot of moral horror in the modern re-

ligious world, the Christian minister, of all men in the community, ought to think twice before he commits himself and his institution to the selfish process of developing merely his own place in the sun. Unless a man can feel that his church has a rightful and necessary place in the whole program of the Kingdom of God in his community, his position is a dubious one; for surely no man can be satisfied with the narrow ambition of merely keeping some one parish on the map. He ought to covenant with himself and counsel with his brother ministers to the end that what he is trying to do will fit into the whole program of organized Christianity in the community.

For example: we all of us have to face sooner or later the "problem" of the second service. It is perfectly possible to build up a large, vigorous vesper or evening service on Sunday by resorting to certain familiar ecclesiastical expedients, but let no man delude himself with the belief that he is thereby reaching "the great unchurched." What he is doing, is simply drawing from the fringes of other congregations. He is interrupting loyalties which ought to be developed in other directions. A second service of that sort means little or nothing of permanent value to the life of *his* parish and it does mean perplexity and humiliation for his brethren who will miss out of their second service familiar faces. So, for example, in organized young people's work, such as the Boy Scouts or the Camp Fire Girls, a minister ought to be scrupulous in confining his activities in these directions to the young people of his own parish. He ought not to lay himself open to the suspicion of alienating from other parishes the affections of their young folk, even though it seems to him that some of his brother ministers are laggard in these matters, and even though he feels that his priority in developing such work gives him a personal privilege in the community as a whole. He ought not to be thus competing with the ministries of other men unless their assent destroys all suspicion of rivalry.

So, conversely, he will seek every opportunity which is open to him for co-operation with other churches. In the matter of union services, for example, he will wish to bind his people up with other peoples on feast days and fast days, in times of common sorrow such as followed on the sinking of the *Titanic* or the *Lusitania*. A union church service offers to the community perhaps the best

medium for emotional and spiritual relief. The effect on the community which is made by a number of churches standing solidly together at such times is very appreciable. The man of strategic mind ought to resist the temptation to do these things himself for the glory of his own parish, and he ought to invite into such union services the other parishes with which he is naturally and nearly associated.

And it goes without saying that he should be quite ready to have this union service in some church other than his own and he should be quite willing that his part in the service should be a minor one; for in this whole matter of defining our relation to our brother ministers and of correlating our church work with the general church program in our community, we ought to believe implicity that "He that loseth his life shall find it."

### III. Welfare Work in the Community.

The average parish, in addition to its rather impersonal subscriptions to our denominational benevolences, will probably wish to do some homely hand-to-hand Christian service nearby. There are very few places left to-day where there is no need for such work. All of our cities, large and small alike, cry out for social service and the needs of country districts are, if anything, even greater. The problem of the city slum and of the foreign farmer and of degeneracy in the backward communities is always with us.

As soon as a minister begins to relate himself to these problems he discovers two facts: first, that social service, unlike the traditional Home and Foreign Missions, brings a church face to face with industrial, economic and political questions. Whether he will or no, the worker finds that he is drawn out of the world of so-called "religious" concerns into the world of alleged secular realities. In doing such work it is no longer possible to confine one's attention to that innocuous somewhat which is too often called the "pure gospel"; and the demand of a certain type of parishioner that the minister shall not mix up with politics and business but shall preach the "pure gospel," becomes unintelligible the moment the church launches upon a social service program.

And in the second place he will find that our Congregational constituency is, in the main, made up of persons who stand on the side of capital rather than labor. Our Congregational fathers

were the original owning class in America and as incoming strata of foreigners have crept in at the bottom of society the old New England stock has been pushed up.

What, then, is the attitude of the average Congregational layman toward so-called social problems? Being a reasonably well-read man he will be conscious of the social unrest by which contemporary America is troubled. He will probably look favorably and even charitably upon most social service agencies as they are now organized. He will believe in the Associated Charities and in various societies for helping and improving the poor and illiterate. But probably he will look with fear and suspicion, if not with open hostility, upon the more radical programs for social reform. He will believe in relief work, but he will not believe in preventive work. He will probably be openly vindictive toward the more radical social propaganda, such as that of the I. W. W., and even toward a soberer constitutional socialism he will be sullen and ungracious. As one English laboring man said of the classes which are in the saddle to-day: "They will give 'ee relief and help 'ee in every way; but there is one thing they will not give 'ee and that is the power they have over 'ee." It is there, of course, that the rub comes.

Now the minister whose social conscience has been awakened realizes that relief work, temporarily necessary as it is, is not the solution of the social problem. He knows that the cure must come from those readjustments at the source which will prevent the inequalities and miseries and injustices by which our world is now vexed. While he may not stand committed to any one particular program of political action, the enlightened minister surely realizes that it is not philanthropy which is going to save society from its creature ills but some radical readjustment at the sources.

The ministers ought to find that in his outlook upon social problems he has come a great deal farther than the average parishioner, and he therefore faces the tremendous but necessary task of converting his people from charity to justice and righteousness in social relationships. I should suppose that this fact would never be absent from his mind in his preaching. That while, perhaps, he will not be always preaching sermons on political and economic problems he will never forget the duty obliga-

tory upon him of actually converting his people to what he believes to be the right attitude toward these vexed questions. He must somehow bring his people to the point where, at whatever expense to themselves, they are willing that social evils should be dealt with at the sources. He finds himself, therefore, in one sense of the word fighting the whole system of which he is a part. That is the only thing he can do unless he believes in an ascetic renunciation of all these concerns.

Furthermore, I am inclined to think that the best contribution which the Christian Church can make to the solution of these social problems is a deepening of the sense of guilt. That is what has been wanting in most of the reform movements of modern times. We ministers ought to go onto our knees and carry with us the great rank and file of our people as we voice the age-long confession, "It is our fault; our most grievous fault!" Until his social conscience is touched with a sense of guilt, the reformer remains a doctrinaire, and the prophet is only a pedant.

Therefore, in the actual organization of his welfare work, the modern Christian minister will be very slow to commit himself to ventures in paternalism. We hear on every hand that institutional churches are lying empty and that mission chapels are being closed up. The reason is perfectly clear. They are based on a system of patronage and condescension which is fast becoming ancient history. The less favored classes in our communities have been waking up in the last twenty-five years and they do not propose to be tacit partners in things-as-they-are by accepting our ecclesiastical charity. What we shall probably find, if we attempt institutional work, is this: that it is comparatively easy to gather funds and workers in our own parish but very difficult to get and hold a constituency. I must confess that in this respect my sympathies are very largely with those who look with suspicion upon the whole principle of paternalism.

In this whole matter of welfare work it is far more important that we should bring our people face to face with the sombre facts of modern life than that we should do one particular piece of benevolent ecclesiasticism which will redound to our particular glory. From the standpoint of the Christianity of to-morrow it is probably better that our young people should be working in settlement houses, where they are brought face to face with the daily

life of "the other half," than that they should be teaching Sunday School classes at a mission chapel in a mood of self-righteousness. Our own preaching ought to do something to convert our people to a genuinely social Christianity, but the dark facts of contemporary life will do far more than ever our rhetoric can do. Therefore, in organizing your church for welfare work avoid paternalism. It is a defunct principle. Seek for your social service workers direct contact with the facts, believing that the facts will aid you in your effort to change a whole point of view.

These, then, are a few of the homely suggestions which I would offer to the man who is really interested in trying to fit the absolute idealism of Jesus into the unideal society of which he is a member and to which he ministers. I have conceived of the Church not so much as the leader of the world as a leaven in the world. We are committed to a patient venture in other-worldliness. We are not as ministers of the Christian Church looking for a pious modification of mills and counting houses and council chambers. We are trying to conceive of the Church as a corrective to the natural "Prussianism" of all these other institutions. This is to-day "the great adventure," and if its problems are real, so, also, are its compensations.

# BOOK REVIEWS.

*The Latin Church in the Middle Ages.* By André Lagarde. Translated by Archibald Alexander, Ph.D. New York: Charles Scribner's Sons, 1915. Pp. vii, 600. $2.50.

The latest volume in the well-known International Theological Library maintains the standard of that important series, yet its treatment of its theme is somewhat peculiar. Lagarde's work is not a continuous history of mediaeval Latin Christianity. It is rather a series of topical discussions, under such headings as The Christian Life, Sacraments and Devotions; The Monastic Life; The Pontifical Election; The Papacy and the Empire; The Pontifical Exchequer; Ecclesiastical Celibacy, and the like. The result is a series of discussions of special topics conducted with great erudition and containing an immense amount of antiquarian information not readily accessible in the ordinary histories. As such it is likely to prove a very useful work. It answers many questions of interest and importance in the development of institutions and does so in succinct manner and with abundant scholarship.

WILLISTON WALKER.

*The Problem of Knowledge.* By Douglas Clyde Macintosh. The Macmillan Co., New York, 1915. Pages xviii+496. $2.50.

Professor Macintosh's book has three claims to attention. It is, to begin with, the best available account in detail of recent epistemological theory for the English reader; possibly it is the best without this limitation. In the field of English and American philosophy it comes pretty near to covering the whole ground, taking account of books that have appeared practically up to the date of its publication. For Germany also the treatment is comprehensive; and while less complete for French philosophy, it has something to say of most of the recent names about which the average reader is likely to be curious. I see no reason why

the volume should not fill a place hitherto almost unoccupied, as a text book in a difficult branch of philosophy. It has also, to be sure, its own axe to grind in the shape of a special epistemology which it prefers; but it is notably fairminded and objective, and yields as little as can reasonably be expected to the temptation to see only the more vulnerable side of rival theories. Philosophers also will find here in a convenient form a great deal of useful information. Particularly serviceable is the way in which Professor Macintosh has put under contribution the field of recent periodical literature—a laborious piece of work which is likely to be informative to the great majority of students of philosophy.

The book is, however, a good deal more than a repository of facts and systems. It is a critical analysis as well, and to this critical attitude are due not only its higher merits, but also much of its success even in exposition. It is no simple job to steer a course through the subtleties of modern epistemological theory, and not leave the reader bewildered rather than enlightened; and at first glance the rather formidable-looking classification adopted, with its hyphenated compounds, such as for example, "mystical-logical-psychological idealism," might seem to promise less of insight than of academic system. In the author's hands, however, it proves unexpectedly successful, and enables him not only to tread himself these devious paths with a good deal of assurance, but measurably to carry with him the reader who is willing to take the necessary trouble. By distinguishing clearly the fundamental types of objection to which theories of knowledge lay themselves open, he is able by his somewhat elaborate nomenclature to presuppose and identify his previous critical results as a similar attitude reappears in new combinations, and so to keep the exposition not only fairly straightforward, but to an extent cumulative in its effect. Of course this demands real critical insight if it is to work, and critical ability of a high order the book unquestionably shows. Whether or not one agrees with all its conclusions, there is hardly a current epistemological opinion which is not in a marked degree put upon the defensive. Always the criticism is vigorous and clear-headed, and frequently it seems to me decisive. As an endeavor to call in question the main current of modern philosophical thought, and set it on a different path, the book deserves serious attention.

To accomplish this purpose presupposes a well-defined alternative point of view; and the attempt to justify this constitutes the third title of the book to notice. Professor Macintosh has a theory of his own to propose, and a theory not without elements of originality. It would be out of place to pronounce upon this without giving reasons for one's opinion, which I can here hardly undertake to do. I am inclined to think that the author has not been as successful, however, as on the critical side. Perhaps the limits of space were prohibitive; but in setting out to revive a form of common sense realism that should be freed from the fatal errors of dualism, it would seem desirable to meet very circumstantially the scruples which have led so widely in the past to the setting aside of a position that apparently has such obvious claims. I do not find that Professor Macintosh does this quite satisfactorily. There are matters of interpretation, to begin with— for example, in connection with the nature of secondary qualities—which are left by no means unambiguous; and the fundamental question of how we are to realize the meaning of the identical presence of objective realities within experience, along with the doctrine of consciousness which this implies, still remains for me, after reading what Professor Macintosh has to say, entirely obscure. The author's aim it is possible to sympathize with; he is anxious to lay the ghost of "agnosticism," evidently with the ulterior question of religion always in his mind. And if the alternative to a monistic realism is dependence solely upon the fallible intellectual process of inference, there is ground for his dissatisfaction with dualism. I might suggest, however, that religion itself hints at a third alternative. Religion does not unequivocally call for "sight," or knowledge; it has quite as often shown a disposition to exalt over these "faith"; and if we could get a doctrine of faith such as would rest this on some more stable ground than that of probable reasoning, it is conceivable that it might lead to a different and an easier, because a more intelligible, philosophical outcome.

Professor Macintosh writes an excellent philosophical style, clear and unpretending, with an occasional delicate touch of satire that hits the mark. Several of his criticisms are models of terse and felicitous expression.

ARTHUR KENYON ROGERS.

*The Unfolding Universe.* By Edgar L. Heermance. Boston: Pilgrim Press, 1915. Pp. xi+463. $1.50.

This book of twenty-five chapters by a Congregational minister in Minnesota and a graduate of the Yale School of Religion, is "a study of the recent advances in physics, biology and the social sciences, in their bearing on the fundamental problems of theology." It is a splendid attempt to cover a broad field and to present the results of our general knowledge of these fields. As a popular discussion it is to be commended. Needless to say, there are several topics that would have been improved if they had been discussed more in detail. In the field of psychology, for instance, no mention is made of Freud's contribution to the study of dreams, nor of the "Behaviorist" school of psychologists. It may be said also that the theory of the sub-conscious which the author presents, i. e., "a field below the threshold of ordinary consciousness," is not explicit enough. There are other interpretations of the sub-conscious which do not contrast the sub-conscious with the conscious but which regard sub-consciousness as a division within consciousness. The chapters on the philosophy of religion might have received also a more detailed treatment. But in spite of these deficiencies, which it is the duty of the reviewer to notice, Mr. Heermance's book will be found very helpful and illuminating to the general reader, and to such we cordially recommend it.

W. A. Tate.

*The Book of Worship of the Church School.* By Hugh Hartshorne, Ph.D. New York: Scribner's, 1915. Pp. 176. 55 cents.

*Manual for Training in Worship.* Pp. 160. $1.00 net.

These two volumes by a recent graduate of the School of Religion aim to provide the best possible material and methods for training children to worship. The material thoughout is arranged according to the Christian attitudes of gratitude, goodwill, reverence, faith and loyalty. "The Book of Worship" contains sentences, prayers, benedictions, responsive readings and hymns, all well adapted to use by children. The selections are carefully made in accord with scientific standards of religious education. Containing not a single unworthy or inappropriate

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GEORGE DAHL.

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## THE JOHN H. DeFORREST CLUB.

The John H. DeForrest Club was organized, November 18, 1915, as a permanent feature of the work of the Department of Missions of our School. Its membership is made up primarily of the students of missions. Anyone, however, who may be interested in its work is welcome to become a member of the club or to attend its sessions. The club is to serve as the Department of Missions organized for extra-curriculum reading and discussion, and for the creation and maintenance of a more effective fellowship among the members and friends of the Department. The first public meeting was held in the Day Library, December 10, 1915. Mr. F. E. Livengood was chosen president and Mr. E. E. White, secretary. Papers were read by Messrs. Stevenson and White on "The Christian Message" and "Its Adaptation."

At the next monthly meeting, January 14, 1916, Messrs. Daugherty and Livengood presented papers on "Methods and Avenues of Approach" and "The Conservation of Results."

At the December session, Professor Beach spoke on the life and work of Doctor DeForrest, and indicated (as in the following summary) the

reasons for the choice of his name by the club. Doctor DeForrest was one of the most distinguished of Yale graduates, holding the Yale degrees of B.A., B.D. and D.D. While a student here he was very active in the missionary life of the University. He embodied in a peculiar degree the spirit of Yale, the spirit of progressiveness and of fairness to the non-Christian religions. He gained and held a place of great influence in the national life of Japan, not only among Japanese Christians, but among Buddhists as well. In recognition of his total work in Japan, the Emperor conferred upon him the Order of the Rising Sun. On his last return to Sendai the city extended to him its official welcome and treated him as a most honored guest.

More important than all else was the character of Doctor DeForrest as a Christian. He was a living witness for Christ, passionate in his loyalty to Christ and always seeking in every way to present Him as the Savior of men.

The formation of this club is but another indication of the desire of our Department of Missions to offer every possible facility for the preparation of missionaries. Something of the Department's opportunity may be inferred from a significant statement by Prin. A. E. Garvie, in the *International Review of Missions* (Jan., 1916, pp. 131-2): "It is not good to isolate those who are preparing for work in the foreign field from those who are preparing for the home ministry, or to isolate both from the wider culture of a university."

## JOHN WESLEY CLUB.

The Methodists of the School have organized the John Wesley Club of Yale University, membership in which is open to all the Methodists in the University. The purposes are to promote closer relations between students and the church and its officials, to discuss problems of special interest to Methodists, and to promote social and spiritual fellowship. The emphasis is not narrowly sectarian, however.

There are twenty-two Methodists in the School, and all are counted as members, although some have not yet been in attendance upon the meetings. The first regular meeting was held on the night of December 8th in the room of one of the members. After a devotional service, the meeting was given over to discussion of plans and social fellowship. The second meeting was held in the Day Missions Library on the night of January 12th. Devotional services were conducted by H. Jacobson. The discussion was led by John W. Laird and R. C. Jacobson. The next meeting will be held February 16th. The officers of the club are: President, Dumas Malone; Vice-President, R. C. Jacobson; Secretary and Treasurer, P. P. Taylor.

## CHAPEL SPEAKERS.

The Rev. R. S. McArthur, D.D., President of the Baptist World Alliance, spoke at Chapel on Monday, November 29th. For forty years he

was pastor of Calvary Baptist Church in New York. Pointing his remarks with humorous side-lights and interesting incidents from his wide experience, he made the most commonplace topic live and compelling: "The Importance of Speaking Correct English and of Reading the Scriptures and Hymns Correctly and Effectively." The finest English spoken a few years ago, he said, was that spoken in Dublin by the circle of which Archbishop Trent was the center, as now the best French is spoken in Petrograd. This language is free from provincialism.

Mr. Merritt A. Farren of the Boston Seamen's Friend Society spoke on Wednesday, December 8th, taking for his topic "The Indispensable Man." Two hundred thousand sailors come to Boston yearly, and forty thousand of these are in touch with the society through its socials, mail distribution, bank, its loans made in case of sickness or necessity, its worship. The important thing is that they come there rather than to the saloons, dives, and vicious places on every hand. In its gatherings the common occupation of seaman overtops the differences of nationality and possible unkind feelings and creates brotherliness.

Since the internment of German sailors at the beginning of the war the society has held, every Friday, a German night. About three hundred usually attend, to enjoy their dramatics, speeches, and hymns. They enter with such fervor and devotion into their patriotic songs that the heart of the hearer is moved to sing within him, "*My* country, 'tis of thee."

Chaplain Capt. Eccles is the moving spirit in the personal contact with the men. He gives himself at all times to them, visiting the ships in all kinds of weather. Every years through his Bethel meetings he brings over one hundred sailors to Christ. For twenty-five years the "Home and Hearth Society," formed of these men of all nations, has been a bond to help and hold them.

J. D. Nutting, a missionary of the Utah Gospel Mission, spoke of his work among the Mormans, who now are pushing "the most active system of propagandism since the origin of the Christian Church." They send out 1,000 missionaries every year in this country and Europe, and win the people whose pastors unsympathetically and blunderingly handle their questions about the Bible and faith. By its clear cut, single answers to such questions as where Cain got his wife, the Mormons get a hold on the ignorant. By their vivid superstition and the efficient, unitary action of their hierarchy, they are growing. The government cannot change them. The Christian denominations are doing but little among them. So the mission he represents is trying to convert them by kindly, wise effort. The Mormon propagandists receive no salary, but "get their support from God." We must meet them on this ground, so the society carries on its work through young men whom they ask to give one year's service. Expenses are paid, and it is excellent training, especially for the foreign field.

On January 14th, Mr. Russell, a traveling secretary of the Student Volunteer Band, led the regular weekly meeting of the Volunteers in the School, and addressed the School in Chapel.

## DEAN BROWN'S TRIPS.

Dean C. R. Brown made an extended trip through the middle west from November 19th to December 10th. He visited the Universities of Chicago, Nebraska and Iowa; Western Reserve, Nebraska Wesleyan, and Cotner Universities; and the following colleges: Carleton, Washburn, McPherson, Fairmont, Colorado, Knox, Eureka, Adelbert, and Monmouth. He gave thirty-one addresses to the different student bodies, and had personal conferences with seventy-nine men. Catalogues of the School are being sent to all those who were interested, and it is hoped that an enlarged student body may be gained, proportionate to the high teaching efficiency which the increases in endowment are helping.

In Cleveland he was entertained at luncheon by a business men's group of Yale College alumni. They showed great interest in his account of the progressive work of the School.

Similar conferences with men interested in Christian service have been features of his preaching visits to different colleges, as at Williams, at the University of Michigan where he talked to forty men, and at Brown where he talked to twenty-five.

On January 18th-21st he delivered a course of five lectures on "The Making of a Sermon" to the four divinity schools—Episcopalian, Wesleyan, Presbyterian and Congregational, which are associated with McGill University in Montreal, Can.

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## SCHOOL NOTES.

### WITH STUDENT PASTORS.

Clarence Reidenbach, '15, graduate student on the Hooker-Day Fellowship, conducted, on December 12, 1915, a successful "Every-Member Canvass" at Plymouth Congregational Church, Milford, Conn., which he serves. Last year the expenses of $2,008 were met by pew rent $900, interest on endowment $300, collections and a church sale. To satisfy a budget of $2,680 for the coming year, a canvass by thirty-two men secured pledges from 230 persons amounting to $2,400. The membership is 200. The church has not had a student pastor until Mr. Reidenbach went there three years ago. A men's club is being formed as a result of the canvassing work.

C. W. Longman, '17, pastor of the Yalesville Baptist Church, gave a lecture on mental efficiency before the Yalesville Library Association on December 29, 1915. His subject was, "The Day that Everything Goes Wrong."

H. H. Hines, '17, pastor of the Congregational Church at Easton, Conn., compiled a hitsory of his church last summer, and on October 17, 1915, held a Historical Day. Four hundred people attended the interesting program, in which representatives of the mother church in Fairfield, one of the oldest churches in New England, and other neighboring churches took part. A museum of local relics was gathered—spinning-wheels, foot-warmers, stoves, etc., and paintings of former pastors. All the ministers of the church since its foundations in 1763 have been Yale graduates or students, the latter continuously since 1889, including Oscar and Irving Maurer, Lincoln Smith, a secretary of the American Board, and many others. The congregation number about fifty. They consider it an advantage to be served by a student pastor.

The Semitic and Biblical Club has had papers by Prof. B. W. Bacon, on "The Origin of the Title 'According to Matthew'"; by Prof. F. C. Porter on "Greek Influences in the Judaism of the Time of Christ," and by R. H. Bainton, '17, on "John 2:1-11 and the Feast of Epiphany: a Criticism of Prof. Bacon's View."

The Theological Club has discussed Campbell's "The New Theology," Matthews' "The Gospel and the Modern Man, and Cross' "Theology of Schleiermacher," in its bi-weekly meetings from November through January. Papers have been read by Buchakjian, Bainton, Jury, Livengood, Griggs, Bacheler, Wingerd, Grubb, Allen, Blanning, Walker and Krikorian. The meetings are now opened with prayer. A criticism of pronunciations and manner is given at each meeting by some member appointed to "hold the dictionary."

Officers of the Leonard Bacon Debating Society for the year were elected on November 10, 1915, as follows: President, R. L. McQuary, '16; Vice-President, C. H. Longman, '17; Secretary, R. S. Hudson, '18. The subjects debated have included: The adoption of Bryan's peace policy by the United States; regular pastorates for theological students; the relative strength of the appeals for service at home and in the foreign field; non-resistance, and the short ballot.

On November 10, 1915, Prof. and Mrs. F. C. Porter entertained the Juniors. A novel plan by which everyone present was able to become well acquainted with everyone else was a happy success, and the violin solos by Mr. Wm. G. Porter were much enjoyed.

Robt. Hueston, '17, of Bethany, W. Va., was called home on January 12, 1916, by the illness of his mother, who died after his arrival.

J. F. A. Jost, '16, of Baitalpur, E. India, left the School temporarily on January 10th upon receiving information of the death of his father, mother, and sister, through the sinking of a steamship in the Mediterranean by torpedoing.

L. S. Kelley, '18, transferred his registration to the College after the Christmas recess.

Mdani Xaba, '18, of Willowale, So. Afr., left the School during the Christmas recess.

### APPOINTMENTS FOR FACULTY MEMBERS.

Professor Williston Walker has been appointed Acting Dean of the Graduate School of the University for the balance of the year. Dean Oertel remained in Germany after the beginning of the war, completing his sabbatical year, and since that time has not returned to take up his work. Prof. Charles Schuchert was Acting Dean until shortly before Christmas, when he resigned from those duties from pressure of other work.

Ass't Prof. D. C. Macintosh was made Professor of Theology on January 17, 1915. He had been Assistant Professor since 1909. He received his B.A. at McMaster University in Canada and his Ph.D. at the University of Chicago. He has been a frequent contributor to the *Harvard Theological Review, The Philosophical Review, The American Journal of Theology*, and the *Biblical World*. He published this winter, through the Macmillan Company, a volume on "The Problem of Knowledge," of which a review is given in another section. He has been a successful, popular and inspiring teacher, and this early recognition has been received with expressions of distinct satisfaction by his students.

Two new lectures are announced for the second term. Mr. H. H. Wheaten, J.D., of Washington, D. C., will give a course on the Americanization of Immigrants. He is a graduate of the University of Chicago, has conducted work relating to immigration for Pennsylvania and other state governments and the National Americanization Committee, and is now Special Collaborator of the U. S. Bureau of Education. Other lecturers not yet announced will assist in this course.

Mr. Fred L. Hoffman, LL.D., will give ten lectures on Public Health. He is chief statistician of the Prudential Life Insurance Company, Newark, N. J., and is considered the best statistician in the country. He filled the office of president of the American Statistical Association. These lectures are for social workers, and will be attended by students not only of the School of Religion but also of Sheffield and Yale College, in the classes particularly of Professors Rettgers and Winslow.

### Class Meetings With the Professors.

Through the instrumentality of the Y. M. C. A. the proffers of fellowships made by the professors to the students at the time of the annual picnic were brought to concrete realization in informal meetings with the classes. The plan was for an hour, singly, some evening in each winter month, for friendship and discussion, started with some personal recollections of the professor.

Dean Brown met the Juniors at his home on November 16th, December 13th, and January 11th, giving them most interesting accounts of Phillip Brooks, J. H. Jowett, and Charles E. Jefferson.

Prof. H. P. Beach met with the Middlers on November 23rd and December 7th. He told many interesting stories of life and missionary enterprise in Japan and China.

Prof. B. W. Bacon similarly entertained the Seniors, telling them of his acquaintanceship with William James, Cheyne, Sanday, Budde, Holtzmann, Harnack, Wellhausen, B. and J. Weiss, and others.

The Samuel Harris Philosophical Club continued its meetings with discussions of James' "Varieties of Religious Experience." Before the Christmas vacation, however, the meetings were given up for the present, and the work will be done by individual study.

Prof. B. W. Bacon and Prof. W. B. Bailey have been kept from their work during part of January by illness arising with the epidemic of grippe which has affected many in New Haven.

### Fire in Davenport House.

About five o'clock Monday morning, January 10th, there was considerable excitement at Davenport Settlement House, where four of the divinity students live. Some of the ladies of the house were awakened by dense smoke which filled all the rooms, and soon all the inhabitants were scurrying about in their bath robes trying to locate the fire. It was finally discovered in a store-room in the basement. The fire-fighters from the Olive Street Station were on hand immediately and put out the flames in a few minutes with the chemical apparatus. It is thought that a mouse found a match in some rubbish. All concerned testify that it was the best conducted fire they ever witnessed.

A basketball team representing the School decisively defeated the Law School team on December 10th by the score of 28-17. A good-sized rooting band of theologues gave noisy expression to their continued satisfaction in this demonstration of manliness by the "ministers."

### THE ENDOWMENT INCREASES.

Three legacies have been reported for the School since our last issue. Mr. Justus Hotchkiss of New Haven, a graduate of the Yale Law School, made the University residuary legatee of his estate. He was a brother-in-law of Governor Baldwin. The School of Religion, the Law School, and the College will each receive a third of a million dollars, which is expected to become available within a year.

By the will of a donor whose name is withheld for the present the School will receive, probably this Spring, $100,000 to endow a chair in Christian Nurture. This will bear the name of Horace Bushnell, in whose honor it is given.

The late Geo. W. Mallory of New Haven gave $5,000 to establish a scholarship in the School.

These gifts make the increase in the School's endowment three-quarters of a million dollars in the last three and a half years.

The meeting of the Theological Club of North America, held in New York on December 18th, was attended by several members of the faculty. Prof. B. W. Bacon read a critique of Royce's "Problem of Christianity," from the historical standpoint, and Prof. William A. Brown of Union one from the theological standpoint. Prof. Royce replied. Prof. Porter had a part in another discussion with a paper on "The Bearing of the New Critical Study of the New Testament on Christian Doctrine."

Prof. Williston Walker attended a conference at Garden City, Long Island, on January 6, 1916. This was called by the Episcopalian Commission on Faith and Order and was attended by representatives of eleven denominations of the United States. It made plans leading toward two results: (1) the calling of a projected World Conference on Church Unity, after the war, and the inauguration of steps looking toward it; (2) closer relations between the Protestant bodies in the United States, pending this Conference. The meeting was marked by great harmony and cordiality.

Prof. B. W. Bacon attended the meeting of the Society of Biblical Literature and Exegesis, of which Prof. C. C. Torrey is president, in New York, on December 27, 28, 1915. In the *Expositor* for December, 1915, he has an article entitled "The Plaint of Wisdom in Matt. 23:34-39."

Prof. H. H. Tweedy continues to hold his weekly Bible study group for College Sophomores.

Prof. H. B. Wright has this year a course of Bible study for Graduate School students on "The Teacher and His Relation to Religious Work."

Prof. H. P. Beach has lately printed a draft of a report for the Board of Missionary Preparation on "The Presentation of the Christian Mes-

sage to Confucianists." His previous report on China awakened so much interest there that the Church Continuation Committee ordered 1,000 copies for young missionaries. The Board of Missionary Preparation will bring together groups of missionaries at Shanhai, Seoul, and Tokio, to discuss this new report.

Prof. Beach attended the meeting of this Board at Garden City, L. I., on January 11th. Dr. Buttrick, secretary of the China Medical Board of the Rockefeller Foundation, gave an address on the Board's deputation to China and its observations, at many places, including Chang Sha, the Yale in China. The Board has consented to support there six medical missionaries and three new instructors in the academic department. One of these is Robb, Y. C. '15.

The centennial number of the *Congregationalist and Christian World*, January 6, 1915, has several notices of our faculty members. Prof. H. P. Beach is one of twenty-one contributors to a symposium, "Is the Christian Religion a Growing Force in the World?" Dean C. R. Brown contributes a note to "Favorite Writers in Experience Meeting." His photograph and that of Prof. Williston Walker appear among the contributors.

Prize scholarships for the first semester have been awarded to members of the Junior class on the basis of examinations as follows:

Fogg Scholarship: R. L. Calhoun, 1918, B.A. Carleton College 1915, St. Cloud, Minn.

Allis Scholarship: R. H. Bowen, 1918, Ammonford, Carmarthen, Wales; A. F. Coyle, 1918, B.A. Stanford University 1915, San José, Cal.

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## ALUMNI NOTES.

1872—Frank T. Lee contributes a letter on his connection with the *Congregationalist* to the centennial number, January 6, 1916.

1873—Dr. Theodore Philander Prudden died at his home in Brookline, Mass., on November 9th.

1874—The *Cambria News and Welsh Farmer's Gazette* for November 12th published an address on "America and the War," which was delivered at Aberystwyth College by Rev. Geo. E. MacLean, who is at present preparing a report for the U. S. Government on the Universities of Wales and Ireland.

1875—Dr. Wm. T. Jackson died at his home in Mt. Pleasant, Iowa, on September 12th.

Lester Beach Platt died at his home in Washington, D. C., on November 1st.

1876—Wm. D. Mossman, who has been connected with the New Haven (Conn.) City Missionary Association for the past thirty years, has recently resigned as pastor and superintendent, on account of ill health.

F. E. Bangs is located at Santa Anna, Cal.

1878—The marriage of Mrs. Gertrude Sheffield Wylie and Ambrose D. Gring took place in St. Paul's Cathedral, Boston, Mass., on December 24th. They are to make their home in Bromley Court, Cambridge.

1888—L. F. John has accepted a call to York, Neb.

1891—C. M. Clark, late of Fairview, Kan., is now located at Pittsburgh, Kan.

1891—The death of Dr. James R. Danforth, father of J. R. Danforth, '91, occurred at his summer home at Squirrel Island, Maine, on September 11th.

1893—J. L. Evans of Washington, N. J., has accepted a call to Cedar Grove.

1895—E. S. Sanborn is now located at Dover, Mass.

Grant L. Shaeffer is pastor of the First Congregational Church of Auburn, Cal.

1905—Osmond J. Billings has accepted the pastorate of Union Church at Three Rivers, Mass.

Roy m. Stoughton has accepted the pastorate of the Church of the Redeemer of New Haven, Conn.

Stanley R. Fisher has resigned the pastorate of the Church of the Messiah, Los Angeles, Cal., to accept a call to the First Congregational Church of Fall River, Mass.

1906—Thomas J. Golightly, superintendent of schools in Norborne, Mo., expects to receive the M.A. degree from the University of Missouri next summer.

1908 M.A.—The marriage of Kuarig Eliza Bedrossian and Rev. Sarka Albarian took place in Shawmut Congregational Church, Boston, Mass., on November 22nd. At home at 35 Heard Street, Chelsea.

1911—S. R. Mayer-Oakes has received the degree of Ph.D. from Kansas City University.

1912—F. L. Hall has accepted a call from North Haven, Conn., to the First Presbyterian Church, Newark, N. J., as associate pastor.

1913—C. E. Parsons is now at 840 Cass Avenue, Detroit, Mich. He has completed a year as state representative of the National Peace Federation.

R. C. Helfeustein is minister of the First Christian Church of Urbana, Ill.

John H. Lewis is teaching Sociology and Religious Education at Morris Brown University, Atlanta, Ga.

The marriage of Gertrude VanAuken, daughter of Rev. Dr. C. H. Tyndall of Mount Vernon, N. Y., and Rev. Elmer W. K. Mould, took place in the Reformed Church, Mt. Vernon, on October 14th. Rev. Seeley K. Tompkins, '13, served as one of the ushers.

The engagement is announced of Miss Emma Webb, granddaughter of Mrs. T. Sterling of Washington, D. C., to Azel Anson Martin of the American School, Madura, India.

1915—R. L. Lovell is now superintendent of the United Workers Boys' Club of New Haven Conn.

Arthur James is working under the Presbyterian Foreign Mission Board at San Germin, Porto Rico.

John F. Hall, Hooker-Dwight Fellow, gave up his studies at Yale on December 1, 1915, to become executive secretary of the Euclid Avenue Presbyterian Church, Cleveland, O. He will have charge of all educational and social work.

Ex-1917—E. Fullerton Brown is preaching at Pond du Lac, Minn.


## SOME CHRISTIAN CONVICTIONS

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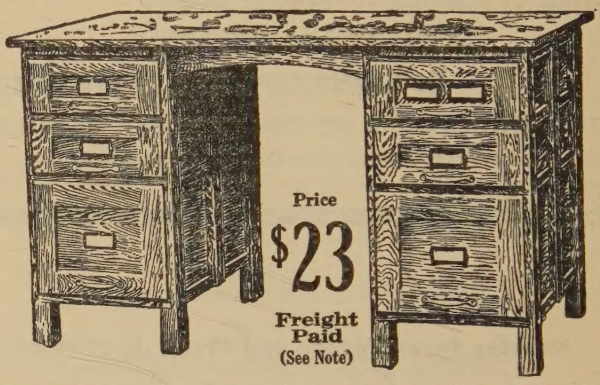

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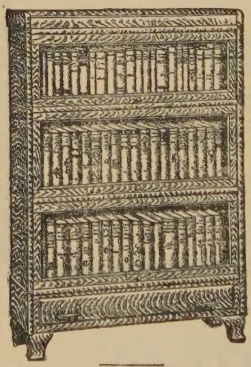

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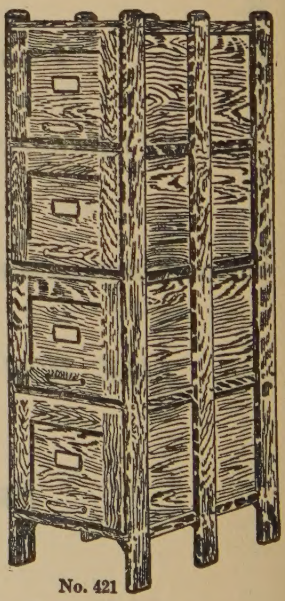

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